

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

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THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

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EDITORIAL NOTES.

"THOU SHALT CALL HIS NAME JESUS: for He shall save His people from their sins."—Mat. 1: 21.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."—Eph. 1: 7. This was the mission of the Son of God, to save the people from their sins, to forgive them, to redeem them through His blood. The priests deceive the people when they say they can forgive sins. Intelligent people do not believe them. God alone can forgive sin.

THE PRIESTS FREQUENTLY MEET CASES in the confessional called *recidivi*—persons who fall into sin again and again—to whom they cannot give absolution, however penitent they may appear. They are "put back" for week or two, trusting to their own efforts to refrain from sin. If those poor souls knew that the Lord would receive them they would not rely upon their own strength to avoid evil. He would give them grace and help in their hour of need, and according to His promise, would keep them in the way of righteousness.

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ONE DAY LAST MONTH THE EDITOR OF the leading Protestant Episcopal paper in this country startled us by the question, "Mr. O'Connor, why do you not like the Episcopal Church?" After recovering from our surprise we replied that we did like the Episcopal Church and had never said or written anything to the contrary. But we did not like the ritualistic element in the Episcopal Church. We had had enough of ritualism in the Roman Church, and could not recommend it to any soul seeking union with Christ. Our quarrel with the ritualism of Rome, was that it was a hindrance rather than a help to souls. Our work was a missionary and evangelistic one, believing as we do that the Gospel is the power of God unto salvation for every one that believeth. We are at one with all Christian Churches that teach and preach this. Every month we record conversions of Roman Catholics to the Protestant Episcopal Church, and we rejoice at the welcome accorded them there, as we do at their reception into the other branches of the Church of Christ in the various denominations. We have many friends in the Episcopal Church, as in the other Churches, who wish us God-speed in our work for the conversion of Catholics.

ALL OUR READERS HAVE HEARD OF Chaplain McCabe, the great Methodist, whose cry "A Million for Missions" has resounded through the land. His "Advice to the Pope" ought to do the old man in the Vatican good. In a note received from him last month he had a good word for THE CONVERTED CATHOLIC, saying "I would like to see it in the homes of all our families."

THE ENDORSEMENT OF "CHRIST'S Mission" by prominent ministers will be appreciated by the friends who are working to obtain a building for the Reformed Catholic work. Mrs. Campbell, the treasurer, is greatly encouraged, but she needs more money before a start can be made to obtain a building. It would be the greatest boon to us to have a place free of rent where all the departments of our work can be concentrated, and where we could welcome priests and meet the many inquiring Catholics who are afraid to call at a public office, or to speak to us at the services in Masonic Temple.

FEW NAMES IN ENGLAND ARE BETTER known in connection with the Christian controversy with Rome than that of Rev. H. Grattan Guinness, who is now in this country. Many friends desire to hear him preach at the Reformed Catholic services in Masonic Temple before his return. The following letter affords us hope that we may yet hear him:

PHILADELPHIA, PA., Feb. 18, 1889.

MY DEAR BROTHER IN CHRIST:—Thus for the first time in my life do I address an ex-priest. How gladly would I stop on my way to Boston to see you and take part in your interesting meetings, but I am too pressed for time, and have to travel by the night express.

I have read with much interest your periodical, and praise God for His dealings with you, and His evident purposes of mercy to many in this land through your instrumentality.

When I return from a long journey I am meditating I will endeavor to visit you. With sincere Christian regards and best wishes, I am

Your brother in the Lord,

H. GRATTAN GUINNESS.

CHRIST'S MISSION.

[For the Conversion of Roman Catholics.]

A Missionary Society with the above title was organized in May, 1887, to strengthen and advance the work for the conversion of Roman Catholics that Rev. James A. O'Connor, formerly a Roman Catholic priest, has been conducting in New York City for the last ten years. This is the first and only Society ever organized in the United States for the conversion of Roman Catholics to Evangelical Christianity. The Society has been incorporated according to the laws of the State of New York, the following gentlemen, members of various evangelical churches, constituting the Board of Trustees :

MESSRS. WILLIAM CAMPBELL, JOHN CURRY, ANDREW NEIL, JOHN W. MAGEE and REV. J. STANLY D'ORSAY.

At the last meeting of the Trustees the following officers were elected:

President, MR. JOHN CURRY, 208 West 104th street, New York.

Treasurer, MRS. WILLIAM CAMPBELL, 36 West Eighteenth street, New York.

Secretary, REV. JAMES A. O'CONNOR, 60 Bible House, New York.

For the last ten years evangelistic services have been held by Mr. O'Connor, in the large hall of Masonic Temple, Sixth avenue and Twenty-third street, New York. At these services Christ is lifted up as the Saviour and friend of sinners, the only Mediator between God and man; and the truths of the Bible are clearly and forcibly presented.

Catholics are especially invited to the services, and they attend in large numbers. They learn that prayers to the Virgin Mary and saints, pictures and statues, and belief in Purgatory and the power of the priesthood to forgive

their sins, cannot save them, but that salvation is from God directly through Jesus Christ His Son, by Whom they have access unto the Father. As the result of such preaching many conversions have taken place every year, including several priests. Last year Mr. O'Connor sent two converted priests to Princeton Seminary to prepare for the Gospel ministry. Many other priests, spiritually minded men, would come out of the Roman Catholic Church if they knew where to go or what to do. In the history of that Church in the United States there was never so much restlessness among her clergy and rebellion against her doctrines as at present.

Besides attending the preaching services in Masonic Temple, Roman Catholics constantly visit Mr. O'Connor at his office in the Bible House to confer with him and learn the true way of salvation. At such conferences the teachings of Christ and the Apostles are set forth distinctly in opposition to the false doctrines of the Roman Church, and great good is accomplished by such informal talks.

The Board of Trustees now desire to obtain a building where the various departments of this work can be concentrated—preaching on the Sabbath, prayer meetings and conferences on week-days, and a temporary home for priests who leave the Roman Catholic Church and have no place to go to, no friends to receive them. Such priests are in a peculiarly sad condition; and Mr. O'Connor having been a Roman Catholic priest himself for many years, welcomes them as best he can. But his means to do so are entirely inadequate. With such facilities for work as a Mission Building would afford,

much more could be accomplished, and the work would be placed on a permanent basis.

A suitable building can be obtained for \$30,000. Without solicitation the sum of \$1,400 has been obtained, and is in the hands of the treasurer.

An appeal is now made to Christians of all denominations to increase this fund and contribute as liberally as they can. Contributions can be sent to any member of the Board of Trustees, to the Treasurer,

MRS. WILLIAM CAMPBELL,

36 West 18th street, New York,

or to the Secretary,

REV. JAMES A. O'CONNOR,

60 Bible House, New York.

March, 1889.

The names of contributors will not be published unless they desire it.

FORM OF REQUEST.

I give and bequeath to "CHRIST'S MISSION," organized in the City of New York, May 1887, the sum of _____dollars to be applied to the uses and purposes of said Mission.

Ministers of all denominations in New York who are acquainted with this work heartily endorse it. Among them may be mentioned Rev. R. S. MacArthur, D.D., pastor of Calvary Baptist Church, and Rev. Howard Crosby, D.D., pastor of the Fourth Avenue Presbyterian Church, who writes as follows:

"I take the greatest pleasure in commending the Rev. Mr. O'Connor's work among the Roman Catholics. As a Romanist who has seen the fearful errors of Rome and has also found the beauty and simplicity of the Gospel, he is admirably qualified by his exper-

ience, as well as by his sound judgment, to preach Jesus to his former co-religionists, and to gather from them a true Church of Christ that knows only one Mediator, and only One who can forgive sin. The Rev. Mr. O'Connor has for years maintained the excellent character of his work.

"Feb. 6, 1889. HOWARD CROSBY."

Rev. T. W. Anderson, of the Charles Street U. P. Church, says, "I most heartily commend the work of Rev. James A. O'Connor among Romanists."

Rev. C. S. Harrower, D.D., of the Central Methodist Episcopal Church, says:

"I have the greatest confidence in Rev. James A. O'Connor and his work. That work deserves a building and home of its own. No Christian enterprise in this city is in more devout and earnest Evangelical hands than this, and I wish it heartiest God-speed.

"Feb. 7, 1889. C. S. HARROWER."

Kind Words.

From the *Northern Christian Advocate* (Syracuse, N. Y.), Jan. 31, 1889:

THE CONVERTED CATHOLIC, edited and published by Rev. James A. O'Connor—more familiarly known as "Father O'Connor"—is a monthly magazine almost indispensable to those who would keep themselves informed respecting the evangelical work among Roman Catholics in this country, and current controversies respecting the anti-American tendencies and efforts of the Roman Catholic Church. We commend it to our readers. It is only one dollar a year, and gives reliable and valuable information which cannot be obtained from other sources. Father O'Connor represents a movement that ought to receive more prayerful sympathy and active support from Protestant Christians than it does. We know of nothing that more fully represents the true evangelical spirit, and with liberal financial support its power could be vastly increased.

 CONVERTS FROM ROME.

IN THE CONVERTED CATHOLIC for November, 1888, we published an account of the conversion of Rev. W. E. Addis and three other Roman Catholic priests, members of the Brompton Oratory—Fathers Law, Galton and Hutton.

From the *Australian Record*, December 15, 1888, we learn that Father Addis is now in Australia. That paper says:

"The Rev. W. E. Addis, who was for some years a Romish priest in the oratory of Brompton and Sydenham, has been appointed assistant to the Rev. Dr. Strong in connection with the Australian church in Melbourne. It is stated that his biblical and critical studies led him to feel that he could no longer conscientiously discharge the office of priest; hence the change. The reverend gentleman is said to be an extraordinary preacher. May the talent with which he is gifted be used for his Master's glory."

OTHER PRIESTS CONVERTED.

In January last, the Rev. Dr. Whitehead, a member of the Dominican Order in England, left the Church of Rome and returned to Protestantism. Like the other English priests who have recently abandoned Romanism Father Whitehead is an exceptionally able man.

Father Mottet, a French priest, attended the Reformed Catholic services in Masonic Temple, Sunday evening, February 17, and was introduced to the congregation by Father O'Connor. He was cordially welcomed and in a few words expressed his pleasure at

being present. He said he was educated in the Seminary of Gap, France, and was there ordained a priest fourteen years ago. After three years in the diocese of Gap he came to Canada, where he labored as a priest for many years. But now he had left the Roman Church for ever, and gladly accepted Father O'Connor's hospitality.

* * *

— MICH., Jan. 16, 1889.

DEAR BROTHER :—Although the Lord is blessing my home with His divine love, yet I cannot afford to take THE CONVERTED CATHOLIC this year. I am very sorry for it, but hope for better times by and by.

I was a Roman Catholic until some years ago. I saw no way of salvation in that church, and so I left it and lived in darkness until two years ago, when the Lord called me; I came to him, and now I feel that I am in the ark of safety.

My mother, wife, one of my sisters and myself, have given up the Pope's religion and taken the religion of Christ. The Roman Catholics here have given us the cold shoulder, but we are trusting in our Saviour that all will be well. I have done all I could with the magazine by circulating it, and some of my Catholic friends will miss it very much. P. J.

[You shall have the magazine sent to you, dear friend, as long as you live. Do not trouble yourself about the subscription; the Lord will provide that. Continue to circulate the magazine and the tracts we send you, they will carry light and truth into the homes of your Catholic friends.]

Father Gaynor's Conversion.

From the *Syracuse Northern Christian Advocate*, February 14, 1889, we take the following:

"The Tabernacle Methodist Episcopal Church of Binghamton, N. Y., is enjoying a great outpouring of the Holy Spirit. About one hundred and forty have professed conversion in the past five weeks, among the number being seven Roman Catholics, including a priest, William C. Gaynor, who was pastor of a Roman Catholic Church in New Brunswick, for the last twelve years. The pastor, Rev. G. M. Colville, is nobly sustained in the work by a faithful membership."

As, our friend, Rev. Joseph Hartwell, says, it was our privilege to preach in the Tabernacle Church, February 10, and greet those converts from Rome. We had been in correspondence with Father Gaynor for several months—indeed the main object of our visit to Binghamton was to meet him face to face and greet him as a brother in the Lord who had been delivered from the blindness and superstition of the priesthood and the Church of the Pope. Judged by his letters to us he seemed to be a superior man. When we met him he was all our fancy painted him, and more. Very few priests in the Church of Rome can compare with Father Gaynor. In his future work for the evangelization of the Roman Catholics—for we assume from our conversation with him that that will be his work in life—he will be a power for good. He has gifts of oratory as well as of the pen that will enable him to wield the greatest influence. He was the companion and brother priest of Father Devare in New Brunswick.

Father O'Connor in Binghamton.

On February 10, two of the Methodist pulpits in Binghamton were occupied by Rev. James A. O'Connor. Those large churches were crowded by congregations of intelligent and earnest listeners. They had heard enough of the gentleman and of the importance of his work to be anxious to hear him. Whether they fully understood the breadth of his mission we cannot say; but they listened like people clearly seeing the bearing of his utterances upon individual salvation and the safety of our country. The relation of his theme to both is seen and felt by those who have given time and attention to it. Having been a Romanist from his childhood, and a priest for eight years, he knows whereof he affirms.

While condemning Romanism as a system, as an organization, as a dangerous political machine, and the cause of degradation to individuals and to nations, he carefully discriminates between it and those who, through ignorance, hold to it, honestly thinking it to be of importance to them. Towards such his utterances were kind, pathetic and moving. He shows the dangers of the system and the best way of rescuing its victims. Such discourses benefit alike Protestants and Catholics. He has sacrificed everything to his work, and should not be allowed to "work for nothing and board himself."

His address on Monday before the Ministers' meeting of our city was appreciated and enjoyed. Another visit to Binghamton will be hailed with general interest.

JOSEPH HARTWELL.

BINGHAMTON, N. Y. Feb. 14, 1889.

REFORMED CATHOLIC WORK.

THE services in Masonic Temple during February, were unusually interesting. Mr. Devare, the converted priest and successful business man, spoke at nearly all the meetings, giving many details of his life as a priest in New Brunswick. He was born in Germany, his father being a Lutheran, though his mother was a Roman Catholic. Brought up a Protestant, he yet was inclined to look favorably upon the religion of his mother. While visiting Canada he was taken ill, and the kindness of a priest who visited him made such an impression upon him that he resolved to become a Roman Catholic. He became a priest and for ten years was one of the most zealous workers for the Pope in New Brunswick. So zealous was he and so useful that when he desired to leave the diocese and join the Jesuit order his bishop absolutely refused to let him go. As he humorously said at one of the first Reformed Catholic services that he attended, "when I could not get leave to go, I sneaked out."

He had not fully made up his mind to leave the priesthood until he was on board a steamer to visit his relations in Germany. During the voyage the thought of his folly in abandoning Protestantism for Romanism so pressed upon his mind that he was nearly driven crazy. He found no peace until he had resolved to abandon the priesthood for ever. His relatives were quite surprised that he did not say mass while visiting them, but he deferred all explanations. He visited Denmark, and the Jesuits persecuted him when they saw he was determined

to renounce the priesthood. He had to appeal to the British consul for protection, but he soon found that in no place could he be more secure from their annoyance than in the United States. When he settled in New York five years ago, he called upon some former friends of his, Protestants and ministers who had been his guests when he was a priest, but they turned the cold shoulder to him. He entered into business, united with the Methodist Episcopal Church in West Harlem, and had almost forgotten that he had ever been a priest until he attended the services in Masonic Temple. Now he is filled with zeal for the conversion of the Roman Catholics.

All this he told at different services in a straightforward manly way that commanded the respect of his hearers.

Mr. Eben Owens, a young man from Stamford, Conn., was introduced one evening by Father O'Connor to tell of the work of grace that was going on in that town. Young Owens is only seventeen years of age, but he has been doing the best kind of evangelistic work among the rough young men of his town all this winter. The previous Saturday he had called on Father O'Connor accompanied by a young man named Stack, who had been converted at a meeting held by Mr. Owens and others in Stamford. This young man, James Stack, is the nephew of the Father Stack, who has been fighting Bishop O'Hara, of Scranton, in the courts for the last seventeen years. The Bishop had removed Father Stack from Williamsport, Pa., to another parish.

Father Stack refused to go, and sued

the Bishop for damages and loss of salary. After years of litigation the case was finally decided in favor of the Bishop. Father Stack never renounced the priesthood or the faith of Rome. Its superstitions clung to him to the last. But the nephew James Stack has not only renounced the Church of Rome and denounced it in his own town, Stamford, but he has found that faith in Jesus Christ, as Protestants believe, and the Bible teaches, can alone save him. He attended the evangelistic meetings in Stamford against the wishes of his family and was persecuted. But he never expected that his father's door and his mother's heart would be closed against him because he had become a Christian, full of faith in the Son of God who came into the world to save sinners, to save him from being as wicked as the worst youth in Stamford. He found, however, that his father and mother had turned against him. He was turned out of his father's house, was chased by him through the streets, his clothing torn from his back, and had to suffer all sorts of persecution. Father O'Conner received him, as he has done so many others, and gave him that protection and support he so much needed.

Sunday evening, February 10, an excellent sermon was delivered by Rev. Dr. Mason Gallagher, of the Reformed Episcopal Church, whose grandfather had been a student for the priesthood in Maynooth College, Ireland. When the time for his ordination arrived young Gallagher ran away to America and became a Protestant. He was very successful in business and married into one of the best families of New York. His grandson, Dr. Ma-

son Gallagher, has been for many years one of the most zealous friends of the Reformed Catholic movement, and is ever ready to help the cause.

Sunday evening, February 17, Father O'Connor preached. In illustration of the growth of independence of the priests by the common people, he related an incident which occurred that afternoon. As Mr. William Weeks, the organist and leader of the singing at the Reformed Catholic Services was coming to Masonic Temple he met an Irishman, Mr. Lawlor, whose home was in Woodside, Long Island.

Entering into conversation Mr. Weeks remarked that he was going to Father O'Connor's services in Masonic Temple. Mr. Lawlor said he was in sympathy with such work, as he believed there were many things that needed reforming in the old Church, "The priest in Winfield" said he "has ordered me to take my two boys from the public school and send them to his parochial school, but I will not do so. I am an American citizen, born in this country and I think the public school is the best place for my children. I have rights as an American that I mean to assert and one of them is to give my children the best education obtainable. The priest said he would not give me absolution, but that is all bosh. I shall not send my children to his school." Mr. Weeks invited Mr. Lawlor to call and see him at his residence the next evening when they would have a long talk on the subject. That man will surely come out of the Roman Catholic Church into the true liberty of the children of Christ and become a worker for the truth.

AN EXCELLENT WORK.

(From the New York "Weekly Witness.")

The good work that Rev. Father O'Connor and other converted priests are doing for the conversion of Roman Catholics to evangelical Christianity is attracting more and more attention among the Roman Catholics. They attend Father O'Connor's preaching services in Masonic Temple in large numbers every Sunday evening, and the Gospel is faithfully expounded to them, while the false teachings of the Roman Church are laid bare. The result is that many conversions take place. Scarcely a service is held that priests are not present; some to see and hear what is being done, and others to take note of the progress of this movement. They are treated with courtesy and are invited to come again. Priests are generally known by their appearance.

This year many priests have come out of the Roman Church, and Father O'Connor has extended to them a hearty welcome. A few months since the *Witness* contained an account of the conversion of a distinguished priest, the Rev. J. B. McLoy, D.D., an Irishman by birth, who had been educated in France and Rome, and had been a priest in Scotland and in this country. After being Father O'Connor's guest for several months last summer, he entered Princeton Seminary to prepare himself for the ministry of the Gospel of Christ. He is still in the Seminary pursuing his studies. He preached most acceptably to Father O'Connor's congregation Sunday evening, December 2. Another ex-priest, Father Devare, formerly of New Brunswick, where he officiated for ten years and proved

himself one of the foremost priests of that diocese, delivered a fine address to the Reformed Catholic congregation Sunday evening, December 10. Mr. Devare is a successful business man in New York, but he ardently desires to enter upon this work for the conversion of Roman Catholics.

Last month Father O'Connor received another priest as his guest whom he also sent to Princeton, where he is enjoying the advantages of the great Seminary. Many other priests would come out of the Roman Church if they knew what to do or where to go. Father O'Connor receives as many worthy men as he possibly can, but he would receive more if he had the means of caring for them until such time as he could judge whether they were animated by high motives in leaving the Church of Rome, and what they were best adapted for. Time and again he has explained how necessary it is that such a work should be sustained, and at what limitations it is carried on. A generous support by Christians of all denominations will greatly extend the work that has been already so blessed.

All these ex-priests are young men, and there is much work for them to do as evangelists to the Roman Catholics. The Catholics will hear those men who have been formerly their pastors and leaders, when they would pay no attention to Protestant ministers. Funds are needed to sustain the work, and every Protestant in the country should "come over and help" those converted Catholics who are breaking down the power of Rome in America by calling and leading the deluded people to come out of that "mystery of mysteries."

Chaplain McCabe's Advice to the Pope.

I wonder if the Pope would receive a little counsel from a Methodist Preacher? If so, here it is:

Be quiet, old man! The world has slipped by you. The nations that are free from your yoke will never put it on again, and they mean to see that all nations, and kindreds, and tribes, and tongues shall have the same liberty they enjoy. "Peter put up thy sword." The Master told you that long ago. You have used that sword more against the friends than against the foes of Christ. The nations built upon the truth of God have grown too mighty for your control. You cannot convince them, for you have no argument, no logic and no success in nation-building to enforce the sophistry of what you call argument. You cannot compel them, for the military power of the world has passed into Protestant hands. The effort to regain it for Rome has cost you dear. Remember Maximilian and the Empire of Mexico. Austria has had her Sadowa; France has had her Sedan. Buy no more wisdom at such a price. Neither France, nor Spain, nor Portugal, nor Austria, nor Mexico, nor the South American Republics, nor all combined can restore to your feeble hand the fallen sceptre of the Papal States. The attempt to do that will seal the doom of the Papacy in Rome itself. The causes you bless have been cursed, and the causes you curse have been blessed. Heaven fails to ratify either your anathemas or your benedictions. The stars in their courses fight against you. The breath of life has been breathed into the nations. The pandemonium of Rome must

give place to the kingdom which is not of this world. Be quiet, therefore. Fall into line! Give the people the Bible. Ask the next Council to take back its silly decree of Papal infallibility, which every sensible man on earth ridicules. You are nothing but a man, and you know it; and all the fawning flattery of the world cannot make you believe that you are anything more than a poor, ignorant mortal like the rest of us. What is the use of keeping up this comedy any longer? Three hundred years ago when the Armada sailed it was high tragedy. Times have changed, and it is getting to be low comedy now. Three hundred years ago there were only 7,000,000 of English-speaking people; now there are 110,000,000 of them, and as sure as the sun shines in heaven this race will victoriously preserve civil and religious liberty for themselves and for all mankind. Be quiet! The soul of John Huss is marching on!

805 Broadway, N. Y., Feb. 1889.

REV. DR. HAMILTON MAGEE, EDITOR of the admirable monthly, the *Christian Irishman*, published in Dublin, Ireland, says in one of its recent issues:

Most Roman Catholic countries may be said to be on the brink of revolution. Is there a common cause? We think there is. No people who bend their necks to the yoke of a priesthood claiming to occupy the place of God, can possibly possess even the primary elements of liberty. And no people lying under this ignoble bondage can by any possibility be at rest. The hope that many seem to cherish, therefore, that Ireland can be quieted by legislation is, in our judgment, misleading and futile.

THE POOR OLD POPE.

At the consecration of Dr. John Foley in Baltimore, November 4, 1888, to the bishopric of Detroit, Archbishop Ryan, of Philadelphia, said in the course of his sermon:

"The Pope is the foundation of the building (the Church of Christ), the king of the Kingdom of God on earth, the visible head of the body of the Church. But what is a king without a kingdom? A foundation without a building? A head without a body? To the exalted position of the Roman Pontiff all honor and obedience should be rendered by his children, bishops, priests and people. . . . While his Holiness is the subject of an earthly king he is not free to carry out his mission to humanity. Hence his children should unite in demanding that he shall enjoy such independence as will enable him freely to discharge the duties of his office."

Archbishop Ryan is one of the few orators among the Roman Catholic bishops in the United States, if he is not the only one, yet what nonsense he talks when the Pope is his subject. The old man in the Vatican is the "foundation," the "head," the "king" of the "Kingdom of God on earth." Yet he is a "king without a kingdom," a "foundation without a building," a "head without a body."

The archbishop's cry to the people to unite in demanding the restoration of the Pope's temporal power fell on dull ears, for the Roman Catholics in this country, outside of a small coterie of editors and ambitious priests, would not lift a hand to make the Pope again a king. Those who would be inclined to do so could expect no sympathy from a government of the

people, for the people, and by the people. The visit of the young Emperor of Germany to Rome has for the present disposed of the temporal power of the Pope. Leo XIII. will never be king—except of the Scriptural Babylon.

A cable dispatch from Rome, at the close of last year said:

The Pope, addressing the College of Cardinals, gave thanks to God for the blessings which his jubilee had brought him. He affirmed, with much feeling, his former utterances on the question of temporal power, and indignantly rejected the accusation that he was an enemy of Italy. He urged Catholics everywhere to agitate in a legal manner for the restoration of the Papal supremacy, and spoke in deprecation of recent liberal enactments in Italy. His address throughout was unusually violent and bitter.

The speech referred exclusively to the Vatican and Italy. His Holiness said that the whole world saw in what a painful situation he was placed. One could only ask, "How far will they go?" At the present time a systematic war was being waged. Even the person of the Pope was exposed to the threats of the Italian people. But the fact that bishops in foreign lands were laboring for the restoration of the Pope's temporal rights proved that the interests of the whole Catholic Church were bound up in the cause.

Resolutions in favor of the restitution of his temporal power have been adopted by the bishops in various countries in Europe; but those in the United States have not dared to go further than to express their sympathy in his "persecution" by his own Italian countrymen.

GOD AGAINST THE POPE.

The New York *Sun*, which always accurately reports Roman Catholic Church matters, in its issue of February 18, refers to a lecture by Father O'Hare, of Greenpoint, Brooklyn, the previous Sunday, in which he said Free Masons were seeking to destroy the spiritual power of the Pope, and that in a recent procession in Rome they openly appealed to Satan for his help. A black flag was carried, and Satan was cheered and lauded. In concluding his lecture he said:

"It is the duty of every Catholic to look for the restoration of the temporal power of the Pope. The robbers who have deprived him of it should be driven out, and the Pope should have what belongs to the Church by a clearer and better title than by any held by the rulers of the earth to their possessions."

As they read this, people will ask themselves, "Is it possible that his hearers believed such stuff and nonsense?" Free Masons or any other body of civilized beings appealing to Satan for help to destroy the spiritual power of the Pope! The Free Masons know, as do all intelligent persons who are not blinded by superstition, that "the spiritual power of the Pope" is being destroyed by the power of God. Satan would not destroy the Pope's power. It would be a suicidal act on the part of the Old Boy. He will leave the Pope alone. But God will ultimately destroy Satan and the Pope together. "Paddy" O'Hare, as the students in St. Mary's Seminary, Baltimore, used to call him when we were classmates there in 1871, hopes to be bishop of Brooklyn when old Bishop Loughlin is called to his ac-

count, and he expects this utterance of his will make him "solid" with the old man in the Vatican, to use the slang common to priests and politicians.

The "robbers" who have deprived the Pope of his temporal powers are his own countrymen, whom he and his predecessors deprived of the true light of religion that the Son of God brought into the world to illumine their paths. Groaning under the Papal yoke the Italian people rose up and said to the Pope, "You shall no longer rule over us; your rule has been a curse to our country; the blessing of God has been withheld from us because we obeyed you rather than Him; by listening to you our ears have become deaf to the voice of God. By you the Book of Knowledge has been sealed against us, the waters of eternal life have been poisoned for us, the mercies of our God have been turned aside from us, the light of heaven has been darkened for us, the truth of God has been defiled for us, the promises of God have been in vain for us. By you the religion of Christ has been perverted and the paganism of our fathers restored. By you, Pope, we have been made a by-word and reproach among the peoples of the earth, and the glory of our country has departed. Away with you! We will have no more of you and your temporal power."

No, no, Rev. Father O'Hare, it is not Satan that is destroying the spiritual power of the Pope, but Almighty God; and the Italian people have deprived him of his temporal power. A few years more and he will be deprived of his spiritual power, the Gospel shall be preached in Rome as Paul preached it, and the Lord God will bless that fair land of Italy.

"AUTOBIOGRAPHY OF THE NUN OF KENMARE."

THIRD NOTICE.

I first met the Nun of Kenmare many years ago when a boy in Ireland. I met her for the second time when I took her hand and looked into her sweet, benevolent countenance to welcome her to freedom and deliverance from convent life as she stepped from the train in Jersey City, N. J., July 9, 1888. What pregnant events for both of us spanned the interval!

I was a student at St. Brendan's Seminary, Killarney, Ireland, preparing for the priesthood, when I first met her. The boys in the seminary were required to serve the masses in the cathedral of that town every morning. The service at the priests' masses was rather a task than a pleasure, for we had to be at the church early, and some of the priests were surly and disagreeable when one of us happened to be late. But it was not only a pleasure, it was a delight to serve the mass of the bishop, and the boys vied with each other for the distinction of waiting on him. The bishop at the time I refer to was Dr. Moriarty, who will go down in history as the author of the saying that "hell was not hot enough, nor eternity long enough" for the punishment of the Fenians who were then, as now, troubling the country, though they are now known by other names. Bishop Moriarty was one of the most eloquent and zealous prelates of the Church of Rome. He was withal a polished and courteous gentleman. Unlike a majority of the Roman Catholic bishops in Ireland he was of gentle blood, and in that country "blood will tell."

It was my turn to serve his mass one morning in October, 1861, when three or four sisters, or nuns, as they are generally designated in Europe, entered the cathedral through the sacristy. They knelt at the side altar and remained there until the bishop's mass was finished. After I had put out the lights on the high altar one of them called me and requested that I would tell the bishop they wished to see him. I told him and he bade me show them into the sacristy. I ushered them in, and they all knelt before him to kiss his episcopal ring and receive the "indulgence" gained by such a ceremony. This indulgence is only for seven days, but it is bestowed on all the faithful as often as they devoutly kiss a bishop's ring.

While attending to my duties of disrobing the bishop and placing in their proper places the various vestments used by him, I heard the conversation that passed between him and the nuns. The spokeswoman for the latter was Miss Mary Francis Cusack, who has since attained world-wide fame as "The Nun of Kenmare." She was dressed in the conventional garb of all traveling nuns, and looked very pretty and very young as she stood bowing and smiling before "his lordship." Her face was the very picture of loveliness, her countenance was lighted up with the finest intelligence, and her refinement and manner showed her birth and breeding. I could see that Bishop Moriarty, himself a gentleman to the manner born, was greatly pleased with her, and that the impression she had made would be lasting.

Their conversation was brief. She had just arrived from Dublin, and was on her way to Kenmare, a village twenty miles distant, to establish a branch of the religious order of "Poor Clares" which she had joined a few years before. The other sisters were her companions, one of them, Miss O'Hagan, sister of Lord O'Hagan, being the superioress of the new convent. Though I was only a boy of fifteen, I could see even then that Miss Cusack, or "Sister Mary Francis Clare," as she was called, was the real leader of the little party. When the duties of my office as altar boy were discharged I approached the bishop and asked if there was anything more I could do for his lordship. With a gracious smile he extended his hand that I might kiss his ring (which I did in the usual form), and said there was nothing more. As I rose from my knees—or rather knee, for only one limb is bent in genuflection—Miss Cusack complimented me on the graceful manner I had performed my duties at mass and in the sacristy. A few pleasant words followed about the high calling of the priesthood for which I was making such excellent preparations, and I departed.

Referring to this period of her life the Nun of Kenmare says in her "Autobiography:"

"We left Dublin in October, 1861, and proceeded to Killarney, where we were received in the bishop's palace, a magnificent building, in strange contrast to the misery, dirt and wretchedness around. And here I had my first real introduction to Irish poverty. Having spent my early life in England, and amongst those whose prejudices were as anti-Irish as they were anti-

Catholic, I had much to learn as to the state of Ireland, and being keenly observant I learned quickly.

"My experience of Catholic bishops and priests has been, on the whole, favorable. Certainly, I wanted nothing from them, and I was able to do a great deal for them. As a convert I was very warmly welcomed into the Church, as I have already said, and most of those ecclesiastics whom I met were gentlemen by birth and education, and had been trained in the Episcopal Church.

"I found in our new bishop, Dr. Moriarty, a man who was their equal in culture and refinement, if not in birth. I do not think it would have been possible for him to have done an act of injustice to a sister, or indeed to any one. Unfortunately, his real merits and goodness were overshadowed, as far as the Irish people were concerned, by political considerations. He certainly leaned to the cause of the rich and the great, and he made one unfortunate speech, which I always believed was taken in a sense different from what he had actually intended. But all the same, the evil was done.

"Most assuredly, there can be no greater danger to the cause of religion than when the poor suspect those who, from their profession, should be especially their friends, of caring more for the rich than for them. Appearances may be false, but the poor naturally judge by them, and perhaps not without reason. It so happened that Lord Kenmare's family were Catholics, and that they owned considerable portion of the land around Killarney. The family certainly spent very little time or money in Ireland, and did very lit-

tle for their tenants; but at this time the land agitation had not begun, and there were not the same causes of bitterness that now exist. Bishop Moriarty was a man of very courtly presence, a splendid conversationalist, social, and with that tone of dignity which well became his ecclesiastical character. He would have been an acquisition in any society; and Lady Kenmare, who was fastidious and English, was only too glad to have him for a frequent guest at her dinner table. Whether her English visitors were Catholic or Protestant, she could introduce them with satisfaction to the courtly favorite. Naturally, the bishop gravitated to the wealthy and influential classes; naturally too, his sympathies were with them. God help our poor human nature, and God help those who are easily influenced in their judgment by exterior circumstances. The state of Ireland should be known personally to be understood; the hard feeling which existed, the internal bitterness which the people feel when any ecclesiastic takes the part of the landlord class, or in any way even appears to sympathize with it.

"But Bishop Moriarty did more than this. On one public occasion he denounced the Fenian rising in scathing language, and amongst other words used an expression which has become historical, 'Hell,' he cried out, 'is not hot enough or eternity long enough to punish their crimes.'

"I believe that when the bishop used this expression he alluded to the class of informers who have been the curse of Ireland; men who, as has been fully proved in state trials, deliberately profaned the Sacrament for the purpose of betraying their fellow-creatures

and fellow-countrymen. Indeed, men were hung more than once on the perjured evidence of these wretches, and enthusiastic boys were led into the meshes of the law to afford subjects for the vile greed of their tempters.

"The bishop's expression, however meant, was a terrible blow to religion. I know, because I heard it on evidence that I cannot doubt, that men who had once been devoted Catholics not only ceased to frequent the sacraments, but they even cursed their bishop as he passed."

"I HAVE LEFT THE ROMAN CHURCH."

In a letter published Feb. 16, 1889, the Nun of Kenmare says: "I have left the Roman Catholic Church some time since. But there were reasons which made it advisable for me not to say so publicly for a time. I had been for many years in a most important and prominent position in the Roman Church. I had received special and most extraordinary honors from the Pope himself. I was at the head of five institutions all founded by myself in different parts of the world, the interests of which I had to think of, and prepare for what I was going to do. It was necessary for the best interest of the good cause which we all have so much at heart that I should act with the greatest deliberation and prudence. It was necessary that all which I had to say against the Roman Church should be substantiated by proof which could not be denied; that, in fact, my brief should be in the hands of the public before I spoke out too plainly. I pray God that none who read this will ever have my experience, or even anything like it.

"M. F. CUSACK,

("The Nun of Kenmare.")

A PRIEST'S INQUIRY CONCERNING THE GRACE OF GOD.

BY REV. GEO. C. NEEDHAM.

CHAPTER V.

TRY OR TRUST, WHICH?

Two simple words characterize all religions, both human and divine: Try and Trust. "Try" belongs to the imperfect, the incomplete. "Trust" refers to that which is perfect. In fact "Try" is connected with some theory of a religion, while "Trust" has for its object a Person. He who would obtain salvation must *trust* a Book, and trust *in* a Person. And there is but One Book, the Bible—and One Person, the Lord Jesus Christ. In Him dwelleth all the fulness of the Godhead bodily, and out of His fulness every needy soul who cometh to Him with earnest purpose to be saved is supplied with life, peace and power. The Bible, uncorrupted by human traditions, and unmixed with human speculations, will lead every enquiring soul who seeks the pardon of his sins directly to Christ, the Way, the Truth, and the Life.

Father Flynn, like many another soul awakened to a sense of spiritual need, resolved within himself that he would hereafter *try* to do better, both as a man and as a priest. He had not as yet learned the Gospel secret of *trust*, for he had not yet known the Lord. It is easy to trust in Him when He becomes known to the soul. "They that know thy Name shall put their trust in Thee." His is the only Name given among men whereby any are saved. His is the Name represented as a strong tower, into which the righteous enter for safety. Now this faith of the heart in the Son of

God who loved us, and gave Himself for us, *necessarily excludes faith in any other person or thing*. What a vast difference between the answer of Paul and Silas to the enquiry "Sirs, what must I do to be saved?" and that given by every Roman Catholic priest. Should any reader enquire "How shall I be saved from my sin, and from its merited punishment?" even Father Flynn would have said, "we will give you a penance to do; repeat the seven penitential Psalms twice a day for a month, or a litany to the blessed Virgin, or to the saints once a day for a week, and come to me again, and I will say *ego absolvo te** over you." The fact that he had frequently given this advice, not because it was a conviction felt in his own heart, but that this was part of his priestly training, recurred to his mind even while listening to the sermon, and he was overwhelmed with a sense of fear that he had been misleading souls, and was not, perhaps now, free from their blood. Yet what could he have done? He must be faithful to the tenets of the church; how dare he suggest his own opinions? What right had he to private judgment? The church denied this right to all her children, of course, for their spiritual good. (!) So he reasoned; nevertheless conscience was busy, and he felt troubled. He therefore set himself to listen more carefully and critically to the sermon.

The preacher went on: "Man's moral nature is distorted, his judgment perverted, his will rebellious. Sin,

*I absolve thee.

that spreading leprosy of the soul, cleaves to him; God's violated law hurls its curse at him; justice with drawn sword as the lawful avenger of blood pursues him. He looks around, but the world, its religions, or its philosophies provide him with no sufficient refuge; he looks within and finds conscience awake with terror; he looks beneath and sees the yawning grave ready to receive his corruptible body, and hell prepared to engulf his infected soul. He dare not look up to meet those eyes of flame which search into every hidden motive and secret thought. He strongly feels the unchallenged truth of the statement, "There is no peace, saith my God, to the wicked." Have you ever stood by the sea and watched the angry waves when lashed into fury by the tempest? As they break upon the shore they splash the dirt upon its surface which they dig from its muddy depths. Such is the chosen figure of man's sinful heart. 'The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.' If then the sinner is in rebellion, and his nature is so corrupt, why does not the Holy God, whose arm is everlasting strength, smite the world at a blow, and crush out of the universe an ungodly race? He purged the earth of old when all flesh had become corrupt. He will do it again when He ariseth to shake terribly the earth in the day of His vengeance. But, my hearers, know this, that the long suffering of God is salvation. He willeth not the death of a sinner; He delayeth the day of execution, and is now calling sinners to repentance. Hear Him declare; 'For I know the thoughts that I think toward you, saith the Lord, thoughts

of peace and not of evil.' For why? Because He had devised means whereby He can deal righteously with sin, inflicting its deserved penalty, but not on the guilty parties themselves; for these He can absolve from their sins, and fill them with joy and peace unspeakable.

"Oh, ye children of men, can this be really so? How can He, the great God, release the sinner from every charge of guilt, and remain faithful to righteousness and truth? Shall He sacrifice His holiness in order to save the guilty? Must He set aside every claim of law and justice when He offers free and full pardon to transgressors? Shall He modify the rigor of the law, and bend its straight lines to accomodate the defaulter? If so, is He not in partnership with sin; if so, how can He uphold His glorious throne and government in righteousness?"

Father Flynn heaved a long pent-up sigh as this final question reached him. He had been listening with absorbing attention. He now feared the preacher had gone beyond his depths in raising these bold questions; how shall he reply to them? How shall he retrace his steps from these theological depths? The priest did not know that the simplest child of faith could answer them; that the young lady by his side had mastered them, nor that his own ignorance was the sad result of Rome's false teaching; that he had been deluded by her anti-scriptural doctrines of salvation. However, he fixed his eyes on the evangelist who continued:

"What then is the ground of the sinner's pardon and peace with God? We have no doubtful answer at hand. The enigma is solved. 'Being justified by faith we have peace with God through

our Lord Jesus Christ.' Justified! oh wondrous fact! Justification is not only *accounting* just, but *proving* just or innocent. Yet no sinner is personally innocent or free from sin; he is proved just, however, through the law of substitution, and through union with his substitute. The Lord Jesus Christ is that Substitute. He, the Son of God, became the Son of Mary. Born of a woman He became Man. Upon Him personally the law had no claims; for Him justice had no threats. And yet He bore the law's dread curse, and justice plunged her sword into His sinless heart. Now is fulfilled that word: 'He that is surety for a stranger shall smart for it.' He became the sinner's Surety; hence cried evangelical Isaiah, 'He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was laid upon Him.' And faithful Paul responds, 'He was made a curse for us;' 'He became sin for us who knew no sin,' 'He loved me and gave Himself for me.'

"God's holy violated law demanded life for life, tooth for tooth, eye for eye. Jesus willingly yielded up His unforfeited life to the law in order to redeem your forfeited lives. Justice demanded payment of the sin-debt incurred by us, which debt our blessed Surety paid. Does justice still demand? Nay, not twice;

'First at my Surety's bleeding hand
And then again at mine.'

'God commendeth His love towards us in that while we were yet sinners Christ died for us.' Who, then, are those benefited by His death? Believers only. For to him that worketh not, but believeth on Him that justifieth the ungodly, *his faith is counted for right-*

eousness. 'Hear this, ye heavens, and be astonished, O earth', that sinners, transgressors, rebels against the majesty of heaven, become reconciled to God, being justified through the redemptive work of our Lord Jesus Christ. The rebellion is now ended, for the enmity in the believer's heart is removed, the accuser is silenced, the law is magnified, justice is satisfied, truth is vindicated, and mercy is triumphant. 'Mercy and truth have met together, righteousness and peace have kissed each other.' Pardon and peace are the purchased heritages of the believing soul; pardon through the blood of Christ, and peace with God. Yes, Christ made peace by His own blood, and now peace is preached to all that are afar off, and to them that are nigh.

" 'Have you made your peace with God?' was the question asked by a clergyman of a dying parishioner. 'No, sir,' gasped the sick man, 'but Christ made peace for me, and I am satisfied.' Think of this, ye desponding ones who toil in vain, seeking to procure peace by holy deeds, religious duties, penance, mortifications, fasts and vows. He hath made peace by the blood of His Cross. Not thy works, but Christ's; not thy merit, but His can entitle you to salvation. And ye who hope to purchase heaven with money hope in vain. Said St. Peter to Simon Magus, 'Thy money perish with thee, because thou thoughtest that the gift of God can be purchased with money.' Oh! my friends, do not be deceived, I entreat you. Liberal donations to the church, dispensations, party zeal, sectarian loyalty, prayers, tears, relics, holy medals, beads, crosses, saints, angels, priests or Popes can

never secure to you eternal life. Take the advice of the blessed Virgin who, referring to Jesus, said, 'Whatsoever He saith unto you, do it.' She cannot save you; *go then directly to Jesus*; go to Him to-day. Hear His invitation—'Him that cometh unto Me I will in no wise cast out.'

'In conclusion, beware of *false peace*. Many cry 'Peace, peace when there is no peace.' Conscience may be lulled into a deceitful calm, but the great day of awakening is at hand. I pray you let not the devil delude you. Rend your heart and not your garment, and turn unto the Lord your God. He will have mercy upon you. He will abundantly pardon. Look to Christ, and look to Christ alone, for 'none but Jesus can do helpless sinners good.'

'A mind at perfect peace with God—

Oh! what a word is this;

A sinner reconciled through blood,

This, this indeed is peace.' "

After the sermon the congregation rose to sing, while Father Flynn in an abstracted manner left the building, having unconsciously committed the blunder of pocketing the Bible belonging to the young lady by his side. Having discovered this mistake when he reached his lodgings he broke out in a tirade of abuse against himself thus: "There, now, you've done it, me fine fellow. A clergyman of the holy Catholic Church becoming a thief! *She'll* say I stole her Bible—a heretical Bible too. Bedad, maybe I am a heretic myself—but, anyway, I wish I was a good Christian. I think I'll resign an' emigrate. But, shure, that's cowardly. No; if I get peace in me heart, an' the pardon of me sins, I'll preach it at Knock. Whew! think

of me Lord Bishop coming after me with his threat of excommunication. Be the powers, here's her address on the fly-leaf—[During the soliloquy the priest was examining the book in his hands.] I'll send it to her house to-morrow; meantime my lookin' at it won't make it less. St. Jerome! see the marks and interlineations. Faix, a female commentator, as sure as I'm the born son of Timothy an' Margaret Flynn—dacent people, God rest their souls. I wonder are they in purgatory, or is there such a place? I half suspect it is an ecclesiastical speculation—a money-makin' scheme. Well, Murtagh Flynn, you're no true priest after all, when you allow such blasphemous thoughts to run through your mind and thrickle from your tongue. Bedad, if the ould fox could read me mind he'd excommunicate me in a jiffy. An' then, me purty fellow, how would you feel; an outcast from the church, a black sheep in the eyes of everybody. *Och hone!* I wonder what would become of me?"

During this process of reasoning and questioning with himself, the troubled man had been scanning some marginal notes, when suddenly his eye fell upon a paragraph heavily underlined. With a degree of curiosity he commenced to read; with deep agitation he finished. "My God and Saviour," he exclaimed, "are these words a temptation to entice me from the only true church out, of which there is no salvation for me immortal soul?" The blood mounted to his cheeks; his face became purple with the suppressed excitement produced by what he read, and in blind impulse he dashed the book against the wall. Then he sat before the fire to muse. Another fire

had been kindled in Father Flynn's heart which he could not quench, and the words he had just read fanned the flames. He could not forget the written explanation; the dreadful word which now attended him like a good angel, but to his clouded and excited brain haunted him like a spectre.

I subjoin the passage from John 9: 31-38:

"Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? *And they cast him out.** Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him."

I beg to again remind my readers of Father Flynn's emotional nature. Like most of his fellow countrymen he flushed with anger in a moment, and sometimes with little cause; the next moment he became penitent and peaceful. So, now, after the raging storm came the period of calm. He stooped for the book when he discovered two tracts which had dropped out from between the leaves.

* The explanatory word for "cast him out" in verse 34, was "excommunicated him."

[TO BE CONTINUED.]

IRISH NOTES.

BY REV. GEO. C. NEEDHAM.

When will true-hearted missionaries be ready to pour out their lives upon Ireland's altar? The Congo swallows up our men and women, while others press onward to carry the Gospel to Africa's dark children. May the number of volunteers for Africa increase a thousand-fold! But are there none willing to face a few irate priests, whose hands dare not strike down any messenger of mercy who would labor for the present and eternal good of this land?

The different societies, and the many individuals who have large experience amongst Roman Catholics, assure me that for centuries there have not been so great opportunities for Ireland's evangelization. The agitations of the past are doing a work of disintegration; the Italian hand cannot now check the Catholic of independent thought. The politics of Rome are obnoxious to Catholic Irishmen, who, when they throw off the Papal yoke, will be free to hear the Gospel from any true ambassador of the cross.

When once Protestants give up every antipathy towards their Catholic neighbors; when men and women begin to labor for their salvation; when the Spirit of God comes in answer to many tears and groans and prayers, then will sectarianism lessen, and vital Christianity be revived. No one sect can do this mission work, but the best in all the sects will flow together like globules of mercury in their combined effort for poor Ireland's salvation. —*London Christian.*

LETTER FROM FATHER TOLTON, THE COLORED PRIEST.

ST. JOSEPH'S CHURCH, }
QUINCY, ILL., DEC. 17, 1888. }

MR. O'CONNOR,

DEAR SIR:—I do not wish to offer you any words of insult, but please keep your book to yourself. I do not glory in reading such stuff as that in your book. You might bring up a thousand examples of downfallen priests if you choose, it will not hide your guilty conscience, and it does not prove that you are justified in your present state of life. Is that the religion of Jesus Christ? If it was you would act more sanctified in it than what you do. I guess you will try to show us that the great Apostle of your country, St. Patrick, was a converted Catholic, will you not? It is a horrible thing when a Paddy switches off on the wrong track. I will not attempt to express myself in full for I don't wish to offer any insult, but I will pray to God to show you in time what you are doing, and to soften that anger and that feeling of revenge that I presume from your manifold misrepresentations and murmurs, is burning in you yet. So save yourself the trouble and the money and keep your paper to yourself, or send it to some one that will appreciate it, but not to me. I have read too many of these books and they never made the least impression upon me; if anything an extreme hatred against the editors of such books. I hope that you will enter into yourself some day and see the damage you are doing to yourself and others; that is a poor way to show that you are a converted Catholic teaching the doctrine of Jesus Christ.

As I have always despised contrari-

ness and disobedience I will say, "*Opera tua sint tecum in perditione.*"

["May your works be with you in perdition."]

An Irish Catholic converted to Protestantism is a horrible mass of humanity.

Et ne nos inducas in tentationem. Ab insidiis diaboli libera nos, domine.

['Lead us not into temptation.

From the attacks of the devil deliver us, O Lord."]

I am no Irishman, neither have I that contrary feeling, still I love all faithful Roman Catholic Irish people, but have but a cold hand for a downfallen. The more books the heavier will be the weight at your death-bed, and you know it, too; deny it and that will show your contrariness.

A. TOLTON, Catholic Priest.

FATHER O'CONNOR'S REPLY.

REV. AND DEAR SIR:—Your letter has surprised me. I understand you have been a slave, born in physical bondage. From the nature of the work in which I am engaged I expected sympathy from you in my efforts to deliver our fellow creatures from a greater slavery than you endured "*befo' de wah.*" Coarse and vituperative language is not characteristic of your race. Indeed, it would ill become them. In their pleading for justice from the white man they wisely use by preference the oil of persuasion. And they gain their point, for I am glad to say the colored people are advancing in intelligence and gaining the respect of all their fellow citizens, North and South. In your previous condition of servitude, I have no doubt you were as obsequious as the occasion demanded, and you

could advance your cause by following the good example of your liberated brethren. But since you became a slave of the Pope you have forgotten your good manners. The vitriol of vituperation the Pope uses against his opponents does not flow smoothly from you. It does not become you, dear Father Tolton, and your poor efforts to use it only excite pity. The Pope is master of that language. Indeed, cursing heretics, converted Catholics, and his own countrymen who will not have him to reign over them seems to be his principal business now-a-days. But as I left his language behind me when I cast off the filthy rags of his priesthood, I will not recall it now to hurl it at you, or pay you in kind for your abuse of me. I shall content myself by saying that if the Pope had his way you would still be a slave to your Southern master. My proof lies in the following letter from Pope Pius IX. to Jefferson Davis. This Pope, whose spiritual slave you became when you joined the Roman Catholic Church, was the only sovereign or king who recognized the Southern Confederacy. If that cause, sanctioned by the Pope's blessing, had triumphed you would still be in slavery, as would be the millions of the colored race in the South. The Popes have ever been the enemies of liberty.

LETTER OF POPE PIUS IX. TO JEFFERSON DAVIS.

ILLUSTRIOUS AND HONORABLE PRESIDENT:—We have just received with all suitable welcome the persons sent by you to place in our hands your letter dated 23d of September last. Not slight was the pleasure we experienced when we learned from these persons and the letter with what feelings of joy

and gratitude you were animated, illustrious and honorable President, as soon as you were informed of our letters to our venerable brothers John Archbishop of New York, and John Archbishop of New Orleans, dated the 18th of October of last year, and in which we have with all our strength excited and exhorted those venerable brothers that in their episcopal piety and solicitude they should endeavor with the most ardent zeal, and in our name, to bring about the end of the fatal civil war which has broken out in those countries, in order that the American people may obtain peace and concord and dwell charitably together.

It is particularly agreeable to us to see that you, illustrious and honorable President, and your people are animated with the same desires of peace and tranquillity which we have in our letters inculcated upon our venerable brothers. May it please God at the same time to make the other peoples of America and their rulers, reflecting seriously how terrible is civil war, and what calamities it engenders, listen to the inspirations of a calmer spirit and adopt resolutely the part of peace. As for us we shall not cease to offer up the most fervent prayers to God Almighty that he may pour out upon all the people of America the spirit of peace and charity, and that he will stop the great evils which afflict them. We at the same time beseech the same God of mercy and pity to shed abroad upon you the light of his grace, and attach you to us by a perfect friendship.

Given at Rome, at St. Peter's, the 3rd day of December, 1863, of our Pontificate 18. PIUS IX.

(Appleton's [Annual Cyclopædia, 1863, Vol. iii. page 820.

I shall continue to send you THE CONVERTED CATHOLIC, dear Father Tolton, and you will find each month how many priests and other Roman Catholics are pursuing the same course that I am treading. We are doing an excellent work in calling all the Pope's adherents to follow us out of the house of bondage in which he has kept our souls. We shall welcome you when you come, for if you are really fit for freedom you will not stay very long in the slavery of superstition wherein the Pope now holds you. I shall be glad to hear from you again, either in the bad Latin that you use (which I had to correct), or in decent English.

Your sincere friend,

JAMES A. O'CONNOR.

The Late Father Gavazzi.

Rev. Leroy M. Vernon, D.D., pastor of the First Methodist Episcopal Church, Syracuse, N. Y., who, during his many years residence in Italy as superintendent of the Methodist Episcopal Church work in that country, had been intimately acquainted with Father Gavazzi, thus concludes his first notice of the great reformer in the *Northern Christian Advocate*, Feb. 7.

"Gavazzi has done vastly more in the last forty years than any other man in Italy to loosen the Papal grasp on the multitudes and to swell the popular revolt from Romanism. Many today in all the Italian evangelical churches attribute their first awakening to Gavazzi, as they have told the writer. The new religious movement in Rome and Italy has lost its most striking personality, its most widely known representative, its most venerable veteran, after his manner, its most eloquent, intrepid and formidable defender against Papal assailants, and in many respects a cogent and valiant expounder and advocate."

Praying To "Saints."

The *New York Mail and Express* quoting a list of "Saints" from a Roman Catholic paper that commended their "powerful intercession," says:

"To which one of these saints did Jesus pray? Which one of them did he mean when he taught mankind to pray. 'Our Father which art in heaven?' As every interest is assigned to some one saint, what is there left for God to do? What will you do, if all these saints are where they cannot hear you? Suppose, by some mistake, some of them have gone to the bad place instead of the good, who will take charge of his charge? What did pious people do before any of these saints were born?"

AT THE CLOSE OF DR. GALLAGHER'S sermon in Masonic Temple, February 10, Father Devare made a few remarks, in which he prophesied great things for the future of this work. The Roman Catholics needed the Gospel, and the converted Catholics were the very persons to carry it to them. By and by the workers would abound as the harvest now abounded, and the glory of the Lord would be made manifest among a people so long kept in spiritual bondage. The beginning was hard, but the good seed was being wisely planted.

REV. GEO. C. NEEDHAM AND HIS accomplished wife have just published a new volume of "Bible Briefs, or Outline Themes for Scripture Students." It is a delightful book, and will be most helpful to all who love to "search the Scriptures." It is published by Fleming H. Revell, New York and Chicago; 250 pages, price \$1.00. It can be had at this office.

FATHER MCGLYNN'S GOOD WORK.

HEAR Father McGlynn every Sunday in the hall of the Cooper Union, New York. They are almost, without exception, Catholics whom he is leading away from the Roman Church. Applause, cheers, and laughter at his denunciations of the "ecclesiastical machine and his ridicule of Popes, cardinals, bishops and 'religious orders'" are continually heard. He is eloquent and witty, and his hearers are in thorough accord with him.

In his lecture on "The Church and the Poor," Sunday, February 3, 1889, he said:

"Those who profess poverty in religious orders are bound by their vow of obedience to take good care of their health. Indeed, the vow of poverty practically means that as long as the monks and nuns live, if they behave themselves moderately well and do what they are told, they shall have an admirable house to live in, with every possible thing that is necessary for comfort and well being—an excellent table always well supplied, even with the delicacies of the season, a comfortable bed, and the best of attendance and medicine in illness.

"Would not the greater part of the people of the world think their condition immensely improved if they could have as good houses and as good beds, and as good provisions in illness secured to them as long as they live, as are secured by the vow of poverty and obedience in the religious orders."

Referring to the claims of the Roman Church that she cares for the poor, Father McGlynn said:

"The Church and the poor! What

has the church done for the poor? What is the church doing for the poor? There was a time when the Christian Church in the spirit of the Master went out into the world and preached the glad tidings to the poor, to the serf, to women enslaved by men, to the masses of mankind. She taught her ministers to be solicitous, not for themselves, but for the Kingdom of Christ; and she taught them to go forth into the highways and byways, and by a special and intense predilection to gather up the waifs and strays; fragments of Christ's precious humanity, the poor, the blind, the halt, the outcast, the insane. This was the special mission of those whom Christ sent to preach the glad tidings to the poorest of the poor.

"The doing of charity to the poor, the feeding of the hungry, the giving shelter to the blind, and the halt, were precious, not merely because of the unspeakable sacredness of each individual, but still more because it established the wonderful sanctity and dignity of universal human nature represented in each one of its individuals; because it showed how Christ's spirit would give shelter, would give comfort to every one; while these gentry have established the belief that the idea of the Christian commonwealth would be substantially that of a great workhouse or poorhouse.

"The work of the Roman Catholic Church among the poor has come to be just that. On account of the unfortunate union of the Church and State, the undue enriching of the church, the mere administration of ecclesiastical charities has become corrupt, and an undue proportion of the good things that were supposed to be for the poor have gone to the benefit

of the administrators rather than to the originally intended beneficiaries, and the charity itself has very often become a mischief rather than a benefit, for it has encouraged idleness, shiftlessness, on the part of the privileged inmates of these institutions, and has to that degree discouraged thrift, enterprise, individual responsibility.

Some years since a few pious women desired to invite the Sisters of the Good Shepherd to this city to care for the Magdalens, but they were opposed in their Christ like project by the Archbishop of New York. A good old lady, the matron of the Tombs, who was not a Catholic, but a North of Ireland Presbyterian, heard with delight that the Sisters were coming.

"She had abundant experience as matron of the city prison of the need of just such a refuge, and she said to a priest who was in the habit of visiting the prison that she was so delighted that she had made up a very respectable purse from among her friends in order to help the work. 'But,' said the priest, 'the Archbishop says that he does not favor this charity; the Archbishop is opposed to it; in fact, the Archbishop says he does not believe in the conversion of these people.' Whereupon old Mrs. Forster said, 'Well, but even if the poor creatures happen to fall again, would it not be a blessed thing, a most Christian thing, even to stop sin for a time?' This priest had the hardihood to report that conversation to the Archbishop, and some time afterwards the Archbishop came to the conclusion that the time had now arrived to open a House of the Good Shepherd. So he said to the priest when he met him on another occasion, 'How is Mrs. Forster? When

you see her tell her I was very much struck by that remark of hers about the stopping of sin for a time.' The poor old soul—she is in heaven to-night, I am sure—had to teach the Archbishop of New York Christianity.

"Oh, but things have changed now! Aren't there a dozen, or a couple of dozen institutions in New York and vicinity stretching up into Westchester and Putnam counties, and to Rockland county across the river, all for the protection of destitute children? Aren't there some ten or fifteen thousand of these destitute children provided for by these great Catholic charities? There are, perhaps, all those thousands provided for in so-called Catholic charities, but what kind of charities are they, I want to know, when they are all supported, every one of them, out of the treasury of the county and State of New York. The fact is that now there is almost a superfluity of these institutions, there is almost a race now between different orders of the church to get up just such institutions. Why? Because instead of being charities they are a source of gain. There is money in it.

"The Catholic community of this city shamefully failed to do anything like the work of charity that it ought to have done until these appropriations began to come in from the county and State of New York. It was almost impossible to get a destitute Catholic child into any institution. Now it is not difficult. Now there are children supported there who have no business there. Now the unworthy father who has had several children and whose wife has died, and who wants to relieve himself of the burden of supporting his own children, or

marries again and doesn't want to be bothered with that brood, has them committed to these institutions to be supported at \$110 a head by the taxpayers of New York. And there is a scramble among the dear holy souls to get the destitute children, there is a scramble for the favor of Police Justice this or Police Justice that, that he may patronize their institution by committing to it as many of these children as he can. They are crying for more. Why? Because the children represent \$110 a head, and the very buildings were largely built by appropriations by the Legislature of the State. The children in those institutions are almost, without exception, supported by the public treasury.

"Now where does Catholic charity come in, I wonder? It would be my plan to leave a little more room for Christian charity by abolishing all those appropriations, and by insisting that every so-called private charity of whatsoever sect shall have the luxury of paying its own bills, and that the State shall contribute no money for the support of anybody in any institution that is not in all respects the property of the city, the county or the State. All reasonable facilities should be given to citizens and clergymen of various denominations at proper times to visit these institutions to administer to the spiritual wants of the inmates. That is perfectly proper and in keeping with our idea of American liberty and fair play. But there should be no money whatsoever paid to any chaplain or ecclesiastical personage. The Church has built hospitals and orphanages, she has done all sorts of things most unwisely and injudiciously. A large part of their revenues has ac-

tually gone to the administrators, and the whole revenue has come from the sweat and blood and agony of the crushed people that have been supporting these institutions that are often a mockery upon the sweet name of Christ's charity.

"I have talked long enough. If you want to hear more you must come again."

JOHN MCGUIRE AND PRINCE RUDOLF.

Sunday evening, February 10, 1889, Father McGlynn lectured to his usual large audience in Cooper Union, New York. The hall was completely filled by an enthusiastic crowd of Catholics. His subject was "Christian Burial" by the Roman Catholic Church officials, as applied to Prince Rudolf, the unworthy Crown Prince of Austria, who committed suicide, and John McGuire, a poor but worthy man who died while attending one of Father McGlynn's meetings, and was in consequence refused "Christian" burial by Archbishop Corrigan. In the course of his lecture Father McGlynn said:

"John McGuire had died a year ago, and it might be said that he had not been buried yet. His remains were in a temporary receiving vault. Prince Rudolf died only a little over a week ago, but he has been buried with his fathers. He had received not merely royal honors, but ecclesiastical honors. Had he done a glorious work in propagating Christianity no higher honors could have been paid to his clay. Had he survived his father one of his titles would have been 'His Apostolic Majesty.'

"He died by his own hand. His published letters showed that he had for some time meditated suicide. Christianity taught that that was self-

murder. The practice of the Catholic Church was to deny Christian burial to a man who committed that crime. But Prince Rudolf was buried with a solemn high mass. The highest officials of the church joined in the ceremonies.

"John McGuire was denied Christian burial. He died by the hand of God, not by his own hand. But because he died at one of his (Father McGlynn's) meetings Archbishop Corrigan thought fit to deny him Christian burial, although he had purchased the right of burial in Calvary Cemetery."

Father McGlynn briefly reviewed the McGuire case as it was recently presented in the courts. The archbishop, he said, had presented the case so as practically to suppress the truth and assert falsehood. There was reason to suspect that he had done more than this in his private communication to Cardinal Simeoni. The ecclesiastical machine had declared that John McGuire had died a "public sinner without giving any signs of repentance." The object of this was to strike a blow at his meetings by working on the superstitious feelings of the people.

"Poor, earnest, John McGuire," said Father McGlynn, "is better entitled to Christian burial than his Royal and Imperial Highness Prince Rudolf of Hapsburg.

"But the question of Christian burial is not a matter of very great importance. All common-sense, all true religion, must teach that it does not make very much difference to a soul that has gone before the Eternal Judge what happens to the poor clod from which the soul has fled.

"It matters very little, in my judg-

ment, where rest the remains of poor old John McGuire. A thousand times would I sooner take my chances with God the Father to-night in the person of John McGuire than in that of Prince Rudolf."

The New York *Independent*, February 14, says of the burial of Prince Rudolph and the refusal of the Roman Church to bury John McGuire:

"Crown Prince Rudolf, of Austria, committed suicide two weeks ago. He was an immoral and vicious and useless man; but he was heir to the throne. He was a notoriously licentious man, whose infidelities drove his wife once and again from him. He was the terror of husbands and fathers. At last, perhaps caught, perhaps threatened, in the midst of an intrigue with a countess—so it is said—he committed suicide. It is generally believed that the two guilty persons committed suicide together.

The rule of the Catholic Church forbids Christian burial to suicides. If ever a suicide had forfeited the privileges of the Church by a vile life and a violent death, it was the Crown Prince of Austria. But no sooner was the question of burial raised than it was answered by the archbishop and the Pope. From Rome came the reply that it must be *presumed* (?) that it was a case of mental aberration, and that for the suicide under those circumstances he was not responsible. It makes no difference that he was well enough to go hunting, well enough to be allowed to meet his mistress, well enough to be left alone, that he had not been suspected of mental aberration; he was of the imperial family, and that explains and atones for everything. The Church

bows down before the throne and says it cannot do wrong. So Rudolf, debauchee and suicide, is buried in the consecrated cathedral, in the odor of all the sanctities, while John McGuire, an honest, pure enthusiast, is refused Christian sepulture.

All this shows how much more important it is, in the kingdom of Heaven, to be a prince than a plebeian; and how much more dangerous it is to one's salvation to get wrong on questions of taxation than of such minor morals as adultery and murder. It also explains how Dr. McGlynn is helped by the Church which he accuses and convicts to hold his influence over honest, if mistaken men. This contrast gave him a telling text last Sunday.

...

Notes About Father McGlynn.

At the opening of a new Protestant Episcopal Church in Brooklyn, January 27, 1889, the New York papers of the 28th noted that Father McGlynn was present at the exercises, and was the observed of all observers. This was especially the case when the preacher on the occasion (Rev. Dr. Brewster,) proclaimed that those present were not under the domination of any Pope. A reporter asked Father McGlynn what brought him there?

"I just dropped in," he answered.

A few months ago while Rev. Dr. Mason Gallagher was conducting the morning services in the Reformed Episcopal Church of the Reconciliation in Brooklyn, Father McGlynn was observed among the worshippers. One of the ushers tendered him the manual of the church, and courteously pointed out the service for the day.

"Thank you," said Father McGlynn with a smile, "I am well acquainted

with your form of service, and can easily find the passages."

He lives with his deceased sister's children, near the church, and every Sabbath morning attends service in one of the Protestant Churches in the vicinity.

The papers of January 28 also report that at the high mass in Archbishop's Corrigan's Cathedral on Fifth avenue, New York, the previous Sunday, Father Kelly, the preacher, when publishing the banns of marriage caused a broad smile to run through the congregation in mentioning the name of "Edward McGlynn" as one of the high contracting parties. It is not known whether Father Edward McGlynn was the preacher referred to, but the smile of the congregation indicated that they would be pleased to hear that the excommunicated priest was about to enter the holy state of matrimony. He might do worse, and he couldn't do better than take unto himself a wife. He has a susceptible heart, and we should not wonder if some one of his devoted followers should find her way unto it.

...

"From His Fellow Priests."

At the meeting of the east side branch of the Anti-Poverty Society, which is composed of old parishioners from St. Stephen's Church, Dr. McGlynn was among the speakers. While he was speaking a big floral urn, in which large white lilies appeared to grow, was brought in and presented amid cheers. From the card attached Dr. McGlynn read that it came from "fellow priests," which called out more cheers. There were no names attached, and he said that if there had been it would hardly do to read them.

THE CHURCH OF ROME NOT THE CHURCH OF CHRIST.

BY PAUL LE CLAIR.

XII.

The Sacraments of Rome Not the Sacraments of the Gospel.

IN the preceding numbers of this series the distinction between the Church of Christ and the Church of Rome has been presented in their diversity with respect to "Constitutional Law" or Rule of Faith and Life; and in regard to "The Administration of Government." And the effort has been made to show that while the law of the Church of Rome is "the word of man," that of the Church of Christ is "the Word of God;" and that, whereas the Lord Jesus Christ is the sole and exclusive Head of His blood-bought Church, the Pope, a mortal sinner, is the universally acknowledged head of the Roman society. It is now proposed to show as decided a diversity between these rival communities in the matter of their respective sacraments.

2. "A sacrament is a holy ordinance, instituted by Christ, wherein, by sensible signs, Christ and the beneficence of the New Covenant are represented, sealed, and applied to believers."

3. The word *sacrament* is not found in the Scriptures. It is of Latin origin, and signified among the people using that language a military oath, by which soldiers bound themselves to be faithful to their leaders and to their country. As the term was regarded as very significant, it was gradually introduced into the Christian Church as a general name of those tokens, signs, and seals which, with the Word of God and

prayer, were appointed to be means of grace; and in the use of which believers engage to be faithful soldiers of Jesus Christ, the "Captain of their Salvation."

4. A sacrament is an *ordinance* because it is of special appointment; and a *holy ordinance* because it is appointed by a holy God, for holy persons, and for holy purposes.

A sacrament, like all other ordinances for the church, must be instituted by Christ; because, as sole Head of His Church, He only has the authority to make such appointments. And hence, any so-called sacraments that Christ did not institute are not true sacraments.

5. The use and the design of the sacraments is, by *sensible signs*, to represent and seal to believers the benefits of Christ's Redemption. A sacrament, therefore, consists of two parts: 1. The *outward, or sensible sign*; 2. The *invisible truth or grace*, signified.

6. By the *sensible sign* is meant the outward, visible element, and action used in the administration; as the application of water in baptism, and in the Lord's Supper, the consecration and distribution of "broken bread," and "wine poured out."

These sensible signs not only *represent* and *symbolize* certain truths, blessings and benefits, but they are, also, *seals*, which confirm and ratify a right to those benefits.

7. The *invisible grace and blessing*

signified and sealed in the sacraments are the benefits of the Redemption purchased by Christ, according to the terms of the New Covenant. The first, or Old Covenant of works, made with Adam, as the head of the human race, having been violated by his sin, there was incurred the penalty of transgression—death—spiritual, temporal, and eternal.

8. But in the New Covenant made with Christ, representing His people, regeneration and eternal life have been secured by the vicarious obedience and death of Christ. To commemorate that obedience and death, and to seal and assure the benefits thereof to believers, is the design of the sacraments.

9. It appears that the sacraments, as means of grace, differ from "the Word of God," in that they present to the eye the great fundamental truths which the Word reveals to the ear. And they confirm and nourish the faith which the Word inspires. The design of the Word, therefore, is primarily, and more particularly for the benefit of the unbelieving, that they may be convinced of the truth of the Gospel, and be brought to embrace it; whereas the design of the sacraments is for the comfort and edification of believers exclusively.

10. A sacrament administered to an unbeliever is a mere formal ceremony, without meaning and without efficacy. This results partly from the obvious fact that the recipient without faith has not accepted Christ as his Saviour, and hence, is not in covenant with Christ; and partly because the sacraments are not invested with an inherent, abiding efficacy of grace, imparting spiritual blessings *ex opere operato*, as

is held by the Church of Rome. Neither does the efficacy and value of Christ's sacraments depend on the intention of the administrator as taught by Rome in the administration of her sacraments. On the contrary, the efficacy and benefit of the Christian sacraments depend *subjectively* on the exercise of faith by the recipient, and *actively and efficiently* on the presence and blessing of God's Holy Spirit, who alone bestows the gift of faith, and imparts life and efficacy to every ordinance of the Gospel.

11. In opposition to this the doctrine of Rome is that "a sacrament is a thing subject to the senses, and possessing, by divine institution, at once *the power of signifying sanctity and justice*, (righteousness,) *and of imparting both to the receiver*. That while in all the sacraments grace is conferred by their own power (*ex opere operato*), in the sacraments of baptism, confirmation and orders, the grace imparted constitutes and becomes an indelible mark to do what the church does in their administration. (Council of Trent.)

From these statements it is abundantly evident that the respective sacraments of Rome and Christ are essentially and totally different, both *in their nature and design*.

12. There is, however, a still more remarkable distinction as to the *number* of the respective sacraments. Those of the Church of Christ are two—Baptism and the Lord's Supper—whereas those of Rome are seven, viz: confirmation, penance, extreme unction, orders, matrimony, baptism and the eucharist.

For the New Testament church our Lord appointed two sacraments—

Baptism and the Holy Supper—(Matt. 28: 19; 1 Cor. 11: 23-26.) which have taken the place respectively of circumcision and the passover under the Old Testament. From the time of the Apostles only two sacraments were known and observed in the Church until the year A. D. 1150, when the dogma of "seven sacraments" was first definitely asserted. But this did not become an authorized *tradition* until it was so decreed by the Council of Florence, A. D. 1439. It was subsequently reasserted and minutely defined by the Council of Trent, A. D. 1545.

13. In support of *seven* as the number of the sacraments of Rome, Papists argue, "seven is a perfect number, since there are seven days in a week, seven planets, seven excellent virtues, and seven deadly sins." And also "because seven things are necessary to man in order to exist, to preserve existence, and to contribute to his own and the public good; viz: to be born, to grow, to be nourished, to be cured when sick, when weak to be strengthened, to have magistrates invested with authority to govern, and to perpetuate himself by legitimate offspring." (Catholic Catechism.) And the Papal writers attempt to show how all this is accomplished by the seven sacraments. Romanists, however, do not appear to be entirely satisfied with the argument from the analogy of the number "seven," and so attempt to find Scripture authority not only for the two—baptism and the eucharist—but also for the five which they have added to make up the "perfect number."

The examination of these five pretended sacraments will be the subject of the next article.

Romanism in Politics.

There is a political party among us which is not of us. It acts officiously here, though born in a foreign land. It has no sympathy with our civil, religious or educational institutions, and yet it seeks to control them all. It appoints our street cleaners, and seeks to make our Presidents, and appoints the generals of our regular army. It is not yet strong enough to stand forth as a separate party, but seeks to shape the policy and control the action of the party which it supports. In general it acts secretly now, but unwittingly threatens to act openly as soon as it gains sufficient strength. It has made the nations where it has been predominant like an old worn out farm that ill repays the tiller's toil. Hence the eager rush of Jesuits for a crop from the fresh soil of the United States of Protestant America.

Lafayette, himself a Romanist, was not wholly blind when he said, "If the liberties of the American people are ever destroyed they will fall by the hands of the Romish clergy."

JOSEPH HARTWELL.

BINGHAMTON, N. Y., April, 1887.

[The above is the preface to a pamphlet—"Romanism in Politics"—that gives the most information in a small compass of anything we have ever seen. It should go broadcast among the people. It tells what every lover of our country should know. Its importance cannot be over estimated. It may be had at 60 Bible House, New York, or of its author at Binghamton, N. Y. Price 10 cents, or 14 for \$1.00. The author gives liberal terms to those who want a quantity for general circulation and distribution.]

Paul Le Clair's Good Work.

DEAR MR. O'CONNOR:—I have just perused in your February number the article (XL.) by Paul Le Clair. I feel constrained to express to that writer through you my very high appreciation of his articles generally, and particularly of this last one.

As a Christian I am more and more profoundly impressed with the conviction that the more directly our arguments with errorists in religion, in the refutation of their errors, are drawn from the Scriptures, the more effective (through the divine blessing,) they will be.

Please transmit this good word to Paul Le Clair, and oblige,

WM. S. RENTOUL.

55 N. Sixth St., PHILA., Feb. 4, 1889.

Notices of the Press,

The Holston Methodist (Knoxville, Tenn.), January 2, 1889:

THE CONVERTED CATHOLIC is a valuable contribution to the growing force of Protestantism. Rome is dying, but dying hard.

Baltimore Methodist Protestant, February 13, 1889:

THE CONVERTED CATHOLIC for February is unusually interesting and vigorous. The editor and proprietor, Rev. Dr. O'Connor, is a match for all his wily foes. It should have large circulation.

The Chicago Christian Cynosure, Dec. 20, 1888, says:

THE CONVERTED CATHOLIC, which Rev. James A. O'Connor continues to publish in New York for the enlightenment of Roman Catholics and their conversion to evangelical Christianity, has reached the close of its fifth volume. It is a storehouse of valuable arguments against the unhappy doctrines of the Romish Church, and is, therefore, as valuable for Protestants as for Catholics in this day of agitation and discussion of the work of the priesthood in our own country.

Cincinnati Christian Leader, February 12, 1889:

THE CONVERTED CATHOLIC for February is prolific of new developments—rich, rare and racy—among which we may mention: A Plea for Ireland—The Converted Catholic—The Colored Catholics—Death of Father Gavazzi—The Nun of Kenmare (a fearful exposure of Romish rottenness, published in book form)—The Pope out of Rome—Converts from Rome—Rome Rule in New York, etc. Judging by the contents of this number, it is becoming very apparent that not only is the process of disintegration going on rapidly in the Pope's family, but, also, that Papal ecclesiasticism is being undermined by its own former subjects.

An Old Minister's Blessing.

CORTLAND, N. Y., Feb. 6, 1889.

DEAR BROTHER:—I am an old man, very old, a retired Presbyterian minister. I cannot read much, but two numbers of THE CONVERTED CATHOLIC that came to me brought me to life so that I read and enjoyed every word. "Wonderful!" I exclaimed; "an overturning among Catholics I really believe has set in."

May you who have been behind the curtain and know all the *arcana* live a hundred years. May noble Ireland and noble Irishmen, deluded, yet brave, be rescued from the Italian gorgon. I am glad the testimony came out in a New York court in answer to the question "Must the bishop be obeyed, right or wrong?" "He must be obeyed right or wrong." Such testimony should resound all over the world, and many will compare the answer given by Peter and the other Apostles, "We ought to obey God rather than men."

May your work prosper. O Lord give health, unction and wisdom to dear brother O'Connor.

HUNTINGTON LYMAN.